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**Nos Tributs de Gloire**, by Msgr. Tissier, Bishop of Châlons, France.

A retreat preached by Msgr. Tissier at Lourdes during the National Pilgrimage of Thanksgiving, Aug. 20-24, 1919. One vol., 12°. Téqui, 82 Rue Bonaparte, Paris.

This is another volume from the pen of the well known Bishop of Châlons which will be welcomed by his wide circle of readers. Msgr. Tissier has already to his credit about eighteen volumes, some of which have seen a third, fourth or even sixth edition. During the war he was prominent, with several other French bishops, as a leader of men in the real acceptance of the term. Msgr. Tissier is best known as a scholar and educator; but in this new volume we see him rather as the Apostle and shepherd of souls. The reader is struck by the tone of firm conviction and apostolic zeal which characterizes this work. Indeed, it could scarcely be otherwise, for Msgr. Tissier was addressing an audience of elite souls whom the most renowned of orators would have felt privileged to address. The topics chosen, moreover, were admirably suited to fire the hearts of both orator and hearers. These were: Glory to the Father Almighty; Glory to His Crucified Son; Glory to the Eucharist, Bond of Christian Society; Glory to Mary Immaculate; Glory to the Mother of Our Redeemer; Glory to the Motherhood of France; Glory to the Eternal Priest; Glory to the Church Militant; Glory to France Victorious; Glory to our Heroic Dead!

Lovers of Lourdes will find this little book delightful reading. has many wholesome thoughts for prayer and meditation and preserves some of that warmth of feeling which so deeply impressed the pilgrims of 1919.

S. A. R.

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**The Meaning of Christianity According to Luther and his Followers in Germany**, by Very Rev. M. J. Lagrange, O.P., Editor of the *Revue Biblique*; Director of the *Ecole Pratique d'Etudes Biblique*, Jerusalem. Translated by the Rev. W. S. Reilly. New York: S.S. Longmans, Green & Co. Pp. 381.

This is a series of lectures delivered in the Catholic Institute of Paris at the end of 1917 and the beginning of 1918. It is an endeavor to "review the successive attempts made by

German exegetes to replace the Catholic explanation of the origin and nature of Christianity" (p. 7). Though written and delivered at a time when the heat of the war had made dispassionate discussion of things German by a Frenchman rather difficult, Father Lagrange shows no rancor whatever and is more than fair in his estimate of the good in Germanism. He realizes that Luther and Lutheran Germany have been responsible for breaking the unity of exegesis as well as for disturbing the peace in other ways, and his keen analysis of this "crime," as he calls it, helps to explain the psychology of that Germanism, whose contradictory principles have so left the world gasping at their audacity and disgusted at their method since 1914. He shows how a philosophy which can maintain with Märklin "the identity of contradictories" (p. 160) cannot fail to be the breeder of all sorts of trouble in every field of existence.

After giving an introductory lecture on "The Exegesis of the Catholic Church," in which he shows its unity, consistency and simplicity, he begins to trace the course of the German exegetes. The trouble began, he shows, with "The False Mysticism of Luther" (which is the title of the second lecture), and how this had its root in the fact that "his exegesis was based upon an individual state of mind" thoroughly "Independent of former exegetes," and "personal" (p. 54). But Luther was also not consistent, for though he broke with one authority, he felt the necessity of substituting another. His followers, more logical, refused to sanction any authority but "Reason" and Fr. Lagrange traces the weary course of Pietism, Deism and Rationalism as it proceeds "from unconscious confusion, to compromising clarity, to plunge finally into a region of deliberate confusion" (p. 128). He gives considerable space to Strauss and the Tübingen school under the leadership of Ferdinand Christian Baur and their attempts at the explanation of Christian origins. As their followers are driven from one position after another, he shows how, with the rise of the Eschatological school, they have begun to accept anew the historicity of one after another of the events which their leaders had denied, until after all they are, unwillingly and unwittingly, making a surrender of the things on which they had relied and are approaching the traditional teaching of the Catholic Church.

But the thing which keeps them from it, is "a settled determination not to believe in the supernatural" (p. 371). With this determination the cleavage must continue, but more and more believers in Germany and elsewhere are coming to the conclusion that it is the old historic exegesis alone which is consistent and can give a clear explanation of what Christianity is, how it came to be, and what is its real value to the soul of man. The whole process illustrates how true are the words of the Psalmist, *Veritas Domini manet in aeternum*.

Altogether this volume serves as a valuable résumé of the course of Protestant criticism, for while the story has been told before, this latest and very succinct treatment will prove valuable to many who cannot go more deeply into the matter for themselves. Father Reilly's translation is so idiomatic that one forgets that the book was not originally written in English. The fact that it was printed in France on paper which is associated with continental productions, gives it a different appearance from most of Longmans' books.

FLOYD KEELER.

**Le Catholicisme de Saint Augustin**, by Msgr. P. Batiffol; 2 vols., 12°. Price 14 frs., edit. by J. Gabalda, 90 Rue Bonaparte, Paris.

This is the third volume of the great history of the establishment of Catholicism which Msgr. Batiffol has undertaken to write. In the first volume, *L'Eglise naissante et le Catholicisme*, (The Nascent Church and Catholicism), the author endeavors to trace the beginnings of Catholicism; in the second, *La paix constantinienne et le Catholicisme* (The Peace of Constantine and Catholicism), he studies the relations of Church and State and the acquisition of independence by the former in the face of temporal princes. A fourth and last volume is to follow—*Le Siège apostolique de saint Damase à saint Leon* (The Apostolic See from St. Damascus to St. Leo)—in which the author will deal with the achievement of Catholic unity. In the present volume, Msgr. Batiffol discusses the mystical side of this unity.

*Le Catholicisme de Saint Augustin* contains neither a biography of St. Augustine nor a complete exposé of his doctrinal